



# Marriage philosophy of Balinese culture

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## General Note



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## ABSTRACT

Marriage is one of the important phases in Hindu religion, when someone enters the second stage of *caturasrama* called *grhasta asrama*. In a marriage, a person has been bound by oath in *sekala-niskala* (physically and spiritually), as witnessed by *tri upasaksi* (*manusa saksi*, *dewa saksi* and *bhuta saksi*). Through marriage, someone changes from Brahmacari into Grhasta and psychologically, initially considered "immature" to "mature" or which is originally considered a child (*deha*), would become husband and wife (*alaki-rabi*), with various consequences of juridical and sociological accompanying it. Marriage has a noble goal, which is to bear a good (*suputra*) child. *Suputra* child is a child who will be able to release the spirits of their ancestors. Such the importance of the meaning and significance of marriage that marriage is believed to be sacred in the Hindu religion.

**Keywords:** Marriage, Philosophy, Hindu Society

## I. INTRODUCTION

Marriage in Hindu concept is called *Grhasta*. It derives from the word *grh* which means house. *Grhasta* means marriage period. This marriage period is started by a marriage (*wivaha*), the second lifetime after Brahmacari. *Grhasta* is done before entering *wanaprasta* period and *bhiksuka/ sanyasin*. In the *Agastyparwa* manuscript, it is explained that marriage is ....*grhasta ta pwa sira, manak madruwenya hulun, ityawawadhi manguhaken kayekadharmayathasakti* ... the translation: *grhasta* means they get married, have children, nourish virtues associated with personal self-development (*kayika dharma*) with the power available to it (*yathasakti*).

*Wiwaha* or marriage means a couple of human tying themselves physically and mentally, with a foundation of mutual love, love to help each other, share joy and sorrow that passed through the religious ceremony and the applicable law.

The formation of a happy and eternal family based on God is the ultimate goal of marriage in accordance with the article 1 of Law No. 1 Year 1974. That happy means happy physically and spiritually, happiness and eternity must be fostered all time. Happiness in the family is not only accumulated with wealth, not just the fulfillment of sex but the fulfillment of reasonably physical and spiritual need (Artayasa, 1995: 2).

In a marriage, it is necessary to have a spiritual and physical bond between the bride and groom in order to achieve the desirable goal, namely; a happy and eternal family based on God, as the first principle of Pancasila.

A physical bond is a bond that can be seen, reveals the existence of a legal relationship between a man and a woman to live together as husband and wife or a formal relationship. Instead, "spiritual bond" is an informal relationship, a bond that cannot be seen. Although it is not real, but that bond should exist, because a physical bond will become brittle without the existence of spiritual bond.

Spiritual and physical bond should be felt primarily by husband and wife. In the beginning stage to hold a marriage, the spiritual bond is preceded by their serious willingness to live together. Spiritual bond is the core of the physical bond.

The occurrence of physical and spiritual bond is a foundation in forming and fostering a happy and eternal family. The basic principle of marriage aims to form a happy and eternal family, may mean that marriage should last a lifetime and must not be cut off easily.

The dissolution of a marriage that for reasons other than death, is given a tight restriction, the dissolution of a marriage the form of life is the last way after the others cannot be reached anymore (Wantjik, 1980: 5).

In Hindu, marriage is not merely to conduct sexual relations, but in order to produce offspring that could be invited to cooperate to carry out *dharma agama* and *dharma negara*. Marriage or *Wiwaha* for Hindu society has a meaning and a special position in human life that is the beginning towards *grhasta* levels. Marriage is a religious (sacred) and obligatory because of its relationship with the obligation of a person to have children as well as make up for all of their sins and marriage itself is very honored because it can provide an opportunity to the ancestor transformed into the world (Natih, 1995: 18).

This marriage aims for a prosperous and happy life. Manawadharma sastra outlines that there are three purposes of marriage, namely; *dharmasampatti*, *praja* and *rati*. *Dharmasampatti* means husband and wife jointly pursue the application of dharma), *praja* means to produce offspring and *rati* means to enjoy sexual life and other sensual satisfaction.

After marriage procession people call it already has a family. The term Kulawarga (married) is derived from the Sanskrit word "Kula" and "Varga". Kula means servant or slave, while Varga means braid or bonding. So "Kulavarga" means a braid or a bond of devotion. From the word *kulavarga* slight change in sound to be "*keluarga*" that can be interpreted as follows; the family (*keluarga*) is a braid or a bond of devotion between husband, wife and children, then it is wrong for feeling sacrifice or forced to do something for his wife and or also for children, and vice versa " (Jaman, 1998: 11).

In relation to the definition of family mentioned above, then a husband, wife or children should be aware that devotion does is merely carrying out the mandate of Ida Sang Hyang Widhi Wasa, so the devotion is completely based on sincere motivation and without ulterior motivation.

The family is a small law firm where the outbreak or the implementation of the agreements that have been agreed. It can also be said that the family is the smallest community consisting of a husband and wife plus children. Then a family member or a husband, wife and children are obliged to abide by any agreement. Agreement or the applicable and agreed rules to do by way of any attempt to control appetite or enemies that exist in each one so that the reprehensible behavior that harm and hurt others in violation can be avoided.

Marriage has a close relationship with the religious laws rooted in scripture as described in Manawa Dharmasastra IX. 96:

*Prajanartha striah srstah,  
Samtanartham ca manawah  
Tasmat sadharano dharmah  
Crutau pratnya sahadiah*

**Translation:**

To be a mother, a woman was created; to be a father, a man was created, because of it the religious ceremonies was set in the Vedas to be implemented by the husband together with his wife (Pudja, 1995: 551).

Each person who will carry out a marriage must be aware of the meaning and value of marriage for human life so that the value that is the basic foundation of life of husband and wife after marriage implemented. Marriage according to Hindu teachings is *yadnya* so that people entering the marriage bond will enter the *grhasta asrama* gate which is a sacred institution that should be kept existence and glory. This sacred institution should be carried out with the holy activities as well as carrying out *dharma agama* and *dharma Negara* including the implementation of the *panca maha yadnya*.

Marriage as a start toward *Grhasta* is a most important thing in human life. In *grhasta*, there are three behaviors that must be implemented and the foundations that must be implemented, namely;

1. Dharma is the rules that must be carried out consciously based on *dharma agama* and *dharma negara*.
2. Artha is any need for a householder's life to get welfare in the form of material and knowledge.
3. Kama is a sense of pleasure that have been received in the family in accordance with the teachings of the religion.

Marriage also has important value for human life, namely:

1. From the person who led in adolescence become the man who lead as the father or housewife.
2. From the person who consume (requesting, receiving) be the one to produce (generate) all the necessities of life.

Therefore, it is clear that, *grhasta* becomes the peak period of human activity in fostering values of life, improvement of physical and spiritual manifestation which are matured during *grhasta*. The form of activities such as:

1. The physical activity is earthly life that includes gathering wealth as much as possible, look for the broadest knowledge, organizing the association as well as possible in accordance with *Tri Hita Karana*.
2. The spiritual activity is carrying out *panca yadnya*, what is sought in the form of physical happiness must be poured to *yadnya* as an obligation to achieve *subha karma*, does not mean that the entire *artha* should be delegated to *yadnya*, but all of it has entered the rules of behavior.

This *Grhasta* period should be the center of attention for Hindus. Thus, the Hindu families are required to:

- a. Living in the consciousness bow to Ida Sang Hyang Widhi / God.
- b. Free from *awidya* (having knowledge)
- c. Working hard
- d. Aware in doing *yadnya*

With these guidelines, living in ignorance, lazy, spendthrift, forgetting ancestral will not occur in a Hindu family because the perfection of Hindu Family is created in the bond of *Tri Hita Karana*.

Therefore, marriage is a physically and spiritually bond of the couple who want prosperity for their family. Besides, between man and woman in family life are taught to live together in joy and sorrow, the woman is worshiped like a goddess while man should do sacrifice / restraint for the sake of unity and happiness of the family. As described in Manawadharmasastra XI.26. : *prajananartham maha bhagah purjane grhadip, sayah sriyacca gahesu na wiseso kaccana*, means that there is absolutely no difference between Sri goddess (goddess of prosperity) with a wife at home who mated with the goal to have children who bring happiness, which is worthy of worship as family light. Yajurveda VII.4. describes that O groom, does *yajnya* (sacrifice) which will deliver your family achieve happiness and marriage are full of grace, always devote to Brahman, give excitement to every creature. In relation to the marriage journey, all families should cherish the woman in the family; otherwise the situation of family will suffer destruction.

## 2. DISCUSSION

### *Philosophy of Marriage in the Hindu Community in Bali*

Marriage means to live together to form a new family with his/her partner. Broadly, the marriage produces a family which consists of relatives, the children, aunt, uncle (Poerwadarminta, 1976: 471).

The aim of this marriage is to live prosperously and happily. Manawadharmasastra outlines that there are three purposes of marriage, namely *dharmasampatti*, *praja* and *rati*. *Dharmasampatti* means husband and wife jointly pursue the application of dharma. *Praja* means to produce offspring. *Rati* means to enjoy sexual life and other sensual satisfaction. In Atharva Veda XIV.2.27. describes O bride, with your coming to your husband's house, hopefully you will be a light clue that to his family, helping with wisdom and understanding, hopefully you follow the right path and healthier lives in the house, may God give you grace. Also in the Rigveda X.85.36. explains that *grbhanamitesau bhagatvayahastam, mayapatyajaya dastiryathasah*. Meaning that O bride, we hold your hands for happiness and prosperity, may you live with us until the end of life (Titib, 1995: 396).

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As described in Manawadharmasastra XI.26. : *prajanartham maha bhagah purjane grhadip, sayah sriyacca gahesu na wiseso kaccana*, means that there is absolutely no difference between Sri goddess (goddess of prosperity) with a wife at home who mated with the goal to have children who bring happiness, which is worthy of worship as family light. Yajurveda VII.4. described that O groom, does *yajnya* (sacrifice) which will deliver your family achieve happiness and marriage are full of grace, always devote to Brahman, give excitement to every creature. In relation to the marriage journey, all families should cherish the woman in the family; otherwise the situation of family will suffer destruction. Therefore, Manawadharmasastra III.5. stated that : *Pitribhir bhratrbhis, Caitah patibhir dewarais, tathapuja bhusayita, wyacca Bahu kalanmipsubhih* meaning that Woman should be respected and loved by her fathers, siblings, husband and brother-in-law who desire welfare.

In Manusmṛti III. 57-58. *Sosanti jamayo yatra, winasyatyacu tatkulam, na sosanti tu yatraita, wardhate taddhi sarwada. Jamayo yani gehani, capaty patri pujitah, tani krthyahatanewa, winasanty samantarah*. The translation: where female lives in sorrow, the family quickly becomes destroyed, but where the woman does not live in sorrow, the family will be happy. In the house where the woman is not honored appropriately, utters curse words, the whole family will be destroyed as if destroyed by unseen forces (Pudja, 1985: 147).

If the family always makes woman happy, it will make all *yadnya* comes back, the husband will be happy to see her, she would love to see her husband, children, brother in-laws, her siblings will love one another. And vice versa, if the wife or woman does not shine, all families will face bleak that there is only sorrow, quarrels and insults. If a family where the woman is always cheerful all the family will shine live in peace and there will be born good children as the descent ". So, whoever he/she in family life should follow the guidance of religious literature in honor of the woman if the family wants to run happily. Do not be in this life harass and ignoring the woman because she is a symbol of mother earth, goddess as *sakti* and the cause of the breeding of human beings in this world. Therefore, in Wedasmṛti III. 56. elaborates that "*Yatranasyantu pujanyte, ramanteta tradewatah, yatraitastunapujyan tesarwastalahkriyah* meaning that, if a woman is loved and respected so that's where the gods are delighted, but where they are not respected there any sacred ceremony rewarding (Pudja, 1985: 147 ).

In relation to that *sloka*, love every woman; give his best tribute to the woman thus the family will always glow. Eliminate the blasphemous habit, insulting, harassing and hurting woman because the reward for such families would be destroyed in a short time. Then what are the good of so many and repeatedly ceremonies executed if no rewarding? Therefore, the foundation of family happiness depends on how to impose and love woman in each family. May all are in a state of mutual love. *Hasamudau Mahasamodamanau* (Atharva Veda, XIV.2.43) O spouse, be happy with all of your efforts and live your life joyfully (Titib, 1992: 535).

Key to the lightness of the live load in a marriage is starting from a joyous heart. Yet, many people are not able to practice it. Because a lot to learn from various experience. If someone know that life is actually a problem why be burdened again by a new problem in the form of sadness in doing our responsibilities of a ménage. So, it is not a new thing that the number of a family violence in Bali increased rapidly in 2006 than in previous years. Even, the quarrel is also fueling a divorce between spouses. The real evidences were shown in almost mass media like in television, newspapers, and magazine that in a marriage which experienced a big fight. Even volume of the quarrel constantly increasing both quarrel between husband and wife between parents and children, between children and their parents, from one family to another family. Why did it happen? The answer is one couple has not been able to live their lives happily together. The joy of husband and wife in performing their obligations will also greatly affect family atmosphere. The house where the husband and the wife looked chirpy there will be the god of happiness in that house. Children will be grown and raised with full of love without any coercion. Where husband and wife are not sincere in performing its obligations of each, that's where initially there will be seed of discord. Tiff as the initial trigger of big fight after such a long time to accumulate day by day. The lack of sincerity in making every effort to maintain family life will affect the somber atmosphere in the family. Gloom in the family life will emerge giant faces. The character of a giant always which wants to fight, envy, spiteful, savage, greedy, cruel, and so on. If the giant face forward by the couple then there are squabbles, petty squabbles, which enlarged and finally to the violence

that resulted in divorce and even murder. Therefore, Manawadharmasastra III. 55. Elaborated that: *Pitribhir bhratrbhis, Caitah patibhi rdewarais, tathapujya bhusayita, wyacca* Shoulder *kalan mipsubhih* means woman should be respected and loved by fathers, older siblings, husband and brother in-laws who want prosperity.

In order to avoid turbidity in the family, the Vedas teach men and women to cultivate a genuine sincere nature, concord, harmony and feel the pair without hatred, like the cow which loves her newborn so let the couple love each spouses. Today with the rising of quarrel in a marriage including the rise of divorce due to lack sincerity growing nature of giving and receiving state couples. For example a husband or a wife in spite of the long family still bring up the past when they were young, the debate starts from waking up until night before bed even carries through to dream even when they awake again. Because of that debate so their time has been drained want to solve problems that cannot be solved unless, there is sincerity to accept what is to start a new life without the burden. Similarly, in taking a job, each pair of mutually felt more pains with each other. Husband feels having done heavier work and the wife also feels that she has done harder work in parenting and working. Therefore, each of them could not find happiness in taking the job; whereas, the base of happiness in taking the job is sincerity. If each is capable of instilling sincerity and mutual respect in the family, the couple is already making heaven in his own house. Family members will grow with pious, noble and whole some thoughts; family members live their life happily. The house atmosphere is always fun, a family member likes staying at home. If the quarrel only happens all family members will feel that they are expelled and they will not be happy at home. If it is so, do not blame God, other people made disasters, *bhutakala* raging and so on. In fact, the answer is simple, can every family thinks about compassion for all the family. The evidence of love is to maintain a good speech, polite, do good thing to all. Without such evidence is not entitled to a family member called harmonious family, especially physically and mentally prosperous. To learn about harmonious family, let's learn from the Pandavas, the Pandavas are very respectful to their mother, their grandfather and the elders. Even Arjuna and Bhima are very powerful, but they always showed respect to their eldest brother, Dharmawangsa, to their mother Kunti so harmony always happens in Pandava which produces an intelligent and courageous family not snobbery.

There was a case of the family in Bali because it was not properly interpret marriage as advocated in the above *sloka*. I recalled the household of my friends who have six years of marriage. When the marriage ceremony was celebrated with great fanfare, like the king, the bride and groom during the run being carried on a stretcher, dressed like the King of Bali Antiquity. Anyway, that day as if it belonged to him alone. Applause cheers of admiration hailed the two brides at that time. The first year after the marriage, their family atmosphere was very peaceful and calm; among all family members love each other. Virtually no problems were able to shake the harmony of the family for that long. Respect for women in the family was very advanced, like the Indonesian people to respect the mother Kartini as a true daughter of the Indonesian nation. In the view of other people, this family was very suitable as role models of a good family. But unexpectedly, lately after six years of marriage and have baby boy and girl, I heard that they wanted to divorce in court. All of their friends who knew that incident were very surprised with what actually happened to their family. Apparently, when they were asked closely, these days they often quarreled over the prestige of their work, which the husband was lose competitiveness with his wife. For the sake of prestige, the husband decided to divorce. Since then, the seed of quarrel occurred, from petty to large-scale and finally it was brought to the court. Though the wife had given anything asked of her husband, home, car, land, anything would be filled in order to make her husband would get back together again. It turned out that her husband was so hard to reconcile, because every time her husband came to the court, he was always accompanied by his relatives, as if they were support and gave encouragement to their divorce. The longer the situation became very tense, the harmony of family that was formerly very beautifully turned out after entering a third party to provoke instead be catastrophic for a family wedding earlier. Perhaps, the husband was less ready to accept sponsorship message then going harassment against his wife, parent in-laws and brothers-in-law. This condition made the wife always feel a deep sadness; there was no time for her without sadness and so were her relatives.

That tragedy was a challenge to the couple in facing *grhasta* period. It can be used as an illustration that a couple who do not understand the purpose and the meaning of a marriage will cause the destruction of *grhasta* period which affects to the their family life and their community.

In the Atharwa Veda XIV.2.27. described: O bride, with your coming to your husband's house, hopefully you will be a light clue that to his family, helping with wisdom and understanding, hopefully you follow the right path and healthier lives in the house, may God give you grace. Also in the Rigveda X.85.36., explained that *grbhanamitesau bhagatvayahastam, mayapatyajaya dastiryathasah*. Meaning that O bride, we hold your hands for happiness and prosperity, may you live with us until the end of life.

Marriage has a very deep meaning for the life of the Hindus especially in Bali. So marriage is believed can make someone's life able to go through the complex life physically and spiritually into a better living to achieve the goal of life according to the teachings of Hinduism, namely *moksartham jagadhitayaca iti dharma*.

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